

The American THEOSOPHIST

Official Organ of THE THEOSOPHICAL SOCIETY in America




SEPTEMBER - 1945

Under the Auspices of THE THEOSOPHICAL SOCIETY Adyar



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No. 9

Triumphant Release

ENFOLDED in the peace of Adyar, his tired earthly body no longer able to contain his buoyant spirit, our great and revered President, George Sydney Arundale, was released from physical life on August 12 at twelve forty-five in the morning. Thus closed his eleven years of faithful service as the international head of The Theosophical Society.

Dr. Arundale joined the Society in 1895 and had the good fortune not only of knowing intimately most of the Society's leaders but during his early years of serving with Col. Olcott and Dr. Besant in the capacity of private secretary. Later he became in turn General Secretary for the English, the Indian, and the Australian Sections, and in 1934 was elected President of The Theosophical Society. A humanitarian, statesman, and above all a great Theosophist and loyal servant of the Elder Brethren, Dr. Arundale has fervently championed the cause of Brotherhood and enlightenment throughout the world, bringing honor and distinction to the Society.

No one of his numerous personal friends can forget his warm friendliness, his great power to inspire others to nobler purpose, his eagerness to be of service wherever he happened to find himself. To his friends and associates his going will seem a grievous and irreplaceable loss. Yet such need not be their experience. More available than ever is that gallant spirit which moved so many to climb more ardently their individual paths to the heights.

Death should be a forgotten word in the Theosophist's lexicon. As was written in *The Lives of Alcyone*, "We observe, not only on

this but on many other occasions, that physical death is not regarded by the Great Ones at all as it usually is in the outer world. Our modern tendency is to consider it as the greatest of all evils, to inflict it as the ultimate and most terrible punishment; those Leaders, who know so much more than we, account it merely as an incident in the work which is being done, or sometimes as a reward for a piece of work well performed. Well indeed would it be for us if we could acquire this attitude of the Masters of the Wisdom, if we could 'watch with larger eyes' and see the truth which lies behind the illusory outer appearance."

The passing of the President in the very hour of world victory for the forces of Light is not a mere coincidence. It was an hour of triumph for him, as well, in his dauntless leadership in the Masters' cause of Theosophy and The Theosophical Society. Faithful to his trust, he searched even in his final hours for new facets of Theosophy, new realizations of the embodiment of love and brotherhood.

A triumphant hour, too, must this be for every member of The Theosophical Society, because now the mantle of greater opportunity has fallen upon each one of us. Imbued with his spirit of kingliness we may meet steadfastly our own larger responsibility to make certain that The Theosophical Society shall shine forth even more brightly upon the world its message of Brotherhood. This let us do with joyous eagerness—the same eagerness with which we can well imagine that our great brother must have greeted his own release to higher duties.

If there were a message transmitted to us at his passing, the spirit of it can be none other than: "Forward with the Work!"

Victory

JAMES S. PERKINS

ONCE again in the unfolding drama of evolution has the Light shone forth triumphantly in its age-old conflict with the powers of darkness. A mighty victory has been won for the Plan. Well may the people of the world rejoice, with thanks-giving, for theirs will surely be a new freedom, a new liberation of spirit.

Aroused by the inescapable necessity of unifying their cause, and inspired by great leaders who have been able to bridge in themselves mankind's differences of color and creed, the freedom-loving people of the United Nations have climbed in five years from the depths of defeat to an overwhelming victory on all fronts.

There could be no doubt of the final outcome, from the dark days of Kaiserdom's brutal march across Belgium in 1914; through the terrible destruction of the ensuing four years and the failure of the League of Nations; during the sinister 1920's when men tried irresponsibly to ignore the greater issues of human freedom; through the decade of appeasement and confusion as the dark powers once more assembled their hosts for an onslaught; and amidst the fearful hours and narrow escapes as new terrors were unleashed upon the embattled nations—through all of these periods no true occultist could doubt the issue. In 1917, during the darkest hours of assault, Dr. Besant proclaimed with undaunted conviction, "The end is sure, for the world has climbed too far on its upward way to be again cast down."

Theosophists, who have studied glimpses of the Plan, know that the crumbling sub-race civilizations will give rise to new and finer civilizations as the Fifth Root Race moves onward to its mighty apex, centuries in the future. Such a culmination can be achieved only through an age-long cycle of peace—peace that is guaranteed by the possession of those who serve the Light, of a power so overwhelming no evil ag-

gressor could hope to challenge it successfully. Such a cycle of peace may begin even now. Such a power has been entrusted to the United Nations, who would guarantee the peace of the world.

Surely all mankind pauses in solemn awe before the responsibility now given to its keeping. Many times has it been said that civilization could not endure a repetition of the first world war; yet we have had to withstand that greater catastrophe. But the swift pace of science must leave none in doubt that a third world war, if it should come, would bring the end of cities, of culture, of all the institutions of civilization. Atlantis had a civilization mightier than ours has yet attained; it went down in destruction so complete that today the very memory of its glory is but a myth. Atlantis was the home of a Root Race, Europe of two sub-races. The Fourth Root Race had its continent. The Fifth Root Race is located upon several continents; hence its flowering will be rich in a world civilization founded on a commonwealth of nations whose beginnings we are doubtless witnessing with the creation of the United Nations.

The fire and holocaust that might have swept all of the cities of the world has been halted. We do not have to begin from the foundation. All of the good that has been achieved is still ours. From this point we may move toward a fuller freedom than the most fortunate peoples of the world have ever known. God has given mankind the means to work out this new freedom. The world's people have been weighed in the balance and found not wanting in trustworthiness.

This is a victory for humanity, a victory for the Plan, a victory for the Elder Brethren Who have inspired and guided humanity to such a triumph.

Seemingly innate in humanity is a capacity to hate and to destroy. What makes us vengeful, brutal, destructive? Is it some independent evil over which we have no control? Or is it a force we ourselves generate through desire and fear: the progeny of ignorance of our divine nature? Evil is transcended through self-understanding, thus releasing the will to harmony.

Convention Everywhere, 1945

CONVENTION 1945 set in a whole week early at Olcott. For many days the Headquarters Staff had been engaged each morning with a special meditation, led by Mr. Perkins. The thought had been centered at Adyar, to conceive of the Society as a whole; it had permeated Olcott, had expanded in ever widening circles to include the entire Section. With the appearance of Board members, one by one, we became increasingly aware that nothing short of "Convention" had flamed, had set the whole atmosphere glowing and tingling with a sense of power and light.

On July 15, at 4:30 P.M., as climax to the series of Board meetings which had commenced with the session of the retiring Board on the evening of July 13, there was formally observed in the National Library the transmission of office of National President of The Theosophical Society in America from Mr. Sidney A. Cook to Mr. James S. Perkins. This subtle transition had been in process over a period of weeks, and the smooth flowing, kindly skill with which the transfer was effected had been gratefully acknowledged by the incoming President.

Mr. Cook presided over the opening of the meeting and presented as retiring Board member Miss Marie Poutz, whose capacity for forceful and beautiful expression of the right thoughts is well known.

That the day had momentous significance and the Society a momentous trust could scarcely be doubted as the hour progressed. An electric stillness, forceful as a Presence, underlined the words of Mr. Cook as he voiced the consignment of his charge to Mr. Perkins, invoking the blessing of the Masters upon the work of his successor. Mr. Perkins replied with a vital message,* and then as incoming President, he introduced the other new national officers.

Mr. Pearson, the National Vice-President, was presented first. He asserted utter confidence in the future of The Theosophical Society in America, and an equal confidence in the capacities of its newly installed leader.

The presence of Mr. L. W. Rogers, a member of the Board, had especial significance in that through him and through Mr. Cook the

past quarter century of the National Society Administrations was linked to the incoming one. That Mr. Rogers felt the greatest confidence in the prospects of the Society is clear from his words:

FRIENDS:

I suppose the average man of the world would think that we here are making a great fuss about a small thing. A change of administration is not much to him, and he would wonder why we put so much emphasis upon it. But to us it is a different thing, for it expresses our realization of our sense of responsibility as custodians of the Masters' Society, the mechanism through which They do a large part of Their work on the Physical Plane. So to us it is a most important thing. It has occurred a few times before, but never before with any such setting as this; never before has it been a formal thing. That is evidence to me that we have taken a long step forward, that we are reaching a higher level of organization than previously attained.

We have had five different administrations in the history of the American Section—those of Fullerton, Van Hook, Warrington, Rogers, and Cook; and these have been led by men from five different professions—teacher, physician, lawyer, journalist, executive. Now we are about to have an administration by an artist. I have heard a whisper here and there on the point of whether an artist really has the qualifications needed for a leader. Well, what is there, let me ask you, what is there in the work of the lawyer who draws wills and deeds, what is there in the work of a doctor who administers medicine to his patients (and sometimes saws off a leg!); what is there in that sort of work that makes for better leadership than you would find in the calling of the artist? The artist is the man of imagination, and imagination is an essential of good leadership. Beauty and harmony—these are essentials to the artist, and in creating harmony in form and color precisely the same principles are involved as in harmonizing temperaments and personalities.

How absurd it would be to judge the ability of a man by the profession he happens to be following in a particular incarnation when there have been hundreds of incarnations involving other experiences. An incarnation is only a

*For these words of Mr. Cook and Mr. Perkins, see the article "Inaugural," Page 203, this issue.

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DR. BESANT'S BIRTHDAY...October 1
WORLD DAY FOR ANIMALS...October 4

End of A World

Yesterday men could laugh irresponsibly at the dreamers who spun their visions of Human Brotherhood; they cannot laugh today. In market places yesterday men could idly speak of an "inevitable next war"; they dare not do so today. Yesterday busy planners knew what strength *our* army, *our* navy, *our* forces must be; no one can know today.

For today a bomb exploded in far off Japan—destroyed not only a city but a world: the world as we knew it before the atomic bomb!

Throughout all time the Great Sages have taught that man is half god, half animal, and that as he grows in spiritual stature he must assume the responsibilities of his godhood, putting away childish wants and selfish amusements. Yesterday's lingering childishness has suddenly ended for mankind. Entrusted to our hands is a cosmic force which can be safely wielded only by our godlike nature. Consternation mounts as understanding dawns that we shall become more like gods; or we and our institutions will disappear in titanic explosions selfishly created.

Prophets have foretold for decades the discovery of such a force, and that it would open for humanity a new order of freedom and plenty. Few have heard (or, hearing, have heeded) heralds of the approaching hour. War and revolution, economic collapses and social upheaval have clamored their inescapable questions: Can men live unto themselves selfishly? Are nations intended to be sufficient in themselves? Might hemispheres organize for defense against other hemispheres?

Yesterday we could have invoked ancient shibboleths and answered easily, "As it always has been, so will it continue to be." Today such answers are obsolete. The timeless answers of God will alone suffice. We are our brother's keepers. Brotherhood is a fact in nature, and shall be established among men without distinction of sex, creed or color. There are elder brothers and younger brothers, for men are not equal in evolution. The duty of the elder brothers is to grow wise and strong that they may teach and help guard the younger brothers, help imprison the destructive forces innate in animal nature, teach the younger brothers by revealing Beauty and the truth of unity and the peace that godlike men discover.

Elder brothers have brought to birth the United Nations. Is it not shown clearly then that humanity henceforth will win its way to higher levels of innate Divinity as the wars of the future are fought only in individual hearts.

"And so the world had breadth and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought."

Daybreak Everywhere

Brotherhood draws nearer with humanity's new march toward liberty—liberation in Europe from aggressor powers; repudiation in nation after nation of the old order of anciently rooted privilege; the thrusting aside of those ivy-hallowed restraints which have prevented a more abundant life for all; the dream now becoming reality of the family of nations uniting for the common good. Freedom's fresh breezes are blowing, and nowhere on earth can that dying remnant of the dark ages—an unrestricted system of exploitation—find a happy welcome.

"Out of the shadows of the night
The world rolls into light.

It is daybreak everywhere."

With each thrilling advance, however, all true lovers of mankind realize that we shall have freedom or bondage in the measure that we obey an inward will to order or to license.

Great numbers of individuals grown lax with unrestrained selfishness would plunge all society into new bondage.

"Oh, liberty!" cried a French woman as she was led to the scaffold, "what crimes are committed in thy name." Students of Theosophy know full well the working of the law that links cause with result. The perpetrators of iniquity, as well as those who inertly acquiesce in it, inevitably create the shadow of fate that trails and finally envelopes them in sorrow and limitation. Mankind cannot mount level by level the boundless heights of spiritual freedom—and therefore of brotherhood and liberty—without obedience to the infinite Will as it is revealed at each level. Freedom never exists

unconjoined with law.

When World War I ended, the nations refused to obey the human law of the family, of seeking the general welfare of all. They continued to observe the sub-human law of the survival of the strong. Swiftly result followed cause; and humanity was threatened with a bondage more terrible than any yet known.

Such is the truth of human evolution. We shall climb to the highest goal of brotherhood because men ardently thirst for liberty. As they strive for it on an ever-widening scale, they discover again and again that liberty is attained and progress guaranteed only through obedience to that eternal Will which is recognized as the moral and spiritual law of the age.

We Move Forward

JAMES S. PERKINS

SCATTERED over the world as individuals and as groups large and small, Theosophists of every race and creed have maintained for seventy years an organization whose deliberate purpose is to recognize as a fact in nature Brotherhood without distinction, and to apply that fact to daily living. The Theosophical Society is the first institution in history actually to draw people of all lands into a single organization whose aim is the wisest possible service and enlightenment of the world, and whose guarantee to every individual is the complete freedom of thought and search for truth.

That we have been true pioneers, setting the pace for a human development which has rapidly followed upon the progress of this Society's work, is proven by the birth as well as the initial problems of the United Nations. The world now accepts the immediate need to recognize Brotherhood as one of the realities of life.

The Theosophical Society has not in any sense completed its pioneering work. The world awakening to this need for a recognition of Brotherhood in actual practice is also faced with the necessity of understanding the ramifications of this tremendous fact. In their effort to delve into such an understanding of Brotherhood, the leaders of The Theosophical Society opened

the great pathways of Theosophy. When we see before us the immense sweep and scope of this Theosophical movement instituted by the Elder Brethren of our race, we are enabled to keep in mind the main emphases we should give to our work. The United Nations are providing the machinery for brotherly cooperation among all peoples. The new and terrible agents of destruction are indicating our fate if we choose the only other alternative course—namely, the denial of Brotherhood and the resort to war.

Understanding the meaning of Brotherhood within the evolutionary process is one of the greatest needs of the modern world. In their lodges, Theosophists are meeting and solving the problems that are imposed when one accepts this ideal. In doing so, Theosophists are contributing vitally as pioneers of the great social processes which must take place shortly on a world-wide scale.

We can continue as we have in the past to set forth patterns of thought, to create the great thought forms, which aid nations and races in meeting the baffling problems of the unfolding world order. We have Theosophy to help us, and because we have already accepted Brotherhood we find it possible to utilize and apply Theosophy to our problems.

The body of The Theosophical Society, just as the body of the nations, has been shattered by the war. Its organized form has been weakened in many parts of the world. But that is not true in America. Because of its relative strength, The Theosophical Society in America has the glorious opportunity of moving forward vigorously, of shedding its strength upon its fellow Sections, and of building and widening its own program of activities.

With the outset of the new administration, an effort is being made to determine the general feeling that the membership of our National Society has with regard to certain main questions of program. The questions sent to the Lodges for discussion should give us, when the questionnaire forms are returned, a basis for judging the direction in which our energies should move, the things that are to be considered of first importance, the activities which will receive general support, scattered support, or no support.

The creation of six committees was suggested in my Convention address, "Taking Counsel Together." The purpose of these committees is to give practical shape to an inter-linking program behind which we can draw the energies of all who want to work for the expansion of The Theosophical Society in America. The nature of these committees was briefly visualized and the question of their usefulness in the suggested form was put before the Lodges for approval or for alternate suggestions. Unless the outcome of the discussions radically changes this proposed setup, it will probably unfold as planned.

The outline of the committees was discussed by the National Board of Directors at its annual meeting and approval was given to the idea that each Board member become the chairman of one of the committees. He need not necessarily be the acting head of the committee, but he will be the National Officer responsible within the administration for his division of the general program.

As conceived at present, the committees are (1) Field Technique, (2) Publicity Pamphlets, (3) Public Classes, (4) Worker Training, (5) Integration, (6) Headquarters Expansion. These are interdependent, one arising out of the other, so that if all are developed a balanced activity can be created on all fronts.

It is quite logical that the Field Technique Committee be headed by Mr. L. W. Rogers, our most thoroughly experienced officer in that work. It is proposed that in this committee

Mr. Rogers, in collaboration with others on his committee, will produce a detailed technique of advance publicity, lecture organization, and follow-up activity such as might be used by a lecture and field team, both in opening new territory and in serving established lodges to best effect. This technique should be not only the product of experience but should incorporate in practical form any new ideas and methods that appear to have value. With a definite plan for training field workers, a plan for the guidance of lodges in their promotion of a lecture series, a plan which represents the best that has come out of our experience, I believe that we will begin to get much more out of our field work.

Closely linked with the field work is the publicity literature that we distribute. Publicity pamphlets are in so many cases our initial contact with individuals who are searching for Theosophy that they are of first importance and should receive our finest critical attention. We need to do some thinking upon the theory and use of publicity pamphlets and out of that to evolve a program for the writing and publishing of new ones. With pamphlets prepared introducing Theosophy along numerous walks of modern life, the possibilities open out before us for assembling entirely new mailing lists of sympathetic listeners for our lectures. One lodge recently tried choosing a group of names to whom a series of pamphlets was mailed extending over some months. If we had pamphlets written applying the principles of Theosophy to the various professions and businesses of life, whole groups of new people could be circularized with these when lectures are given that have a special appeal for such groups. Numerous avenues of this kind can be explored in the future as this department of our work is expanded.

Since Mr. Henry Hotchener has had wide experience not only in Theosophical field work but in writing and publishing Theosophical literature as well, it follows that he be the Board member chosen to head the Publicity Pamphlet Committee. His concern would be to gather a group of workers who can help him evolve a satisfactory program for new pamphlet material and to contact those who are capable of writing it. It need not be too ambitious a venture at the outset. By keeping within reasonable bounds, stimulating achievement will result.

Contact with the public should lead to class work, one of the services of a lodge to its

public. Lodges often do not have workers who can assemble good class material. A graded course in Theosophy designed to extend over a period of several years represents a long-felt need and should become the aim of the work of this committee. The best efforts of the finest students in the Society would have to be incorporated in the construction of this course, truly a monumental task. It can be compiled in sections and a plan outlined for assembling it into an integrated whole. The use of various types of illustrated material should be attempted, texts written, drawings made and research in the use of these carried on. I am convinced that more than any other single accomplishment the completion of such a project as this will have the most beneficial effect upon the lodges and the Society. It is worthy of our most tireless enthusiasm and support.

Since it entails on the part of the chairman of this committee contact with members over the whole Section, as well as direct association with headquarters, the National Secretary, Miss Ann Kerr, who is now a member of the Board from the Central District, has been named as the head of that committee.

With a new era of expansion in the Society and a growing membership, the need for trained and inspired lodge workers and officers will be felt. Though beginnings may have to be limited in their scope, steps should be taken to provide a definite program of training for such workers. This is an integral part of the program. Training periods can be held at headquarters and possibly in other centers scattered over the country and may even with later developments be put in the form of extension courses for use directly in the lodges, especially when visited by field workers. Such training can include efficiency in lodge work and organization, speaking, writing, teaching of Theosophy, right methods of meditation, study and so on.

Among our National Board Members none is more admirably fitted to assume the chairmanship of this committee than our Vice-President, Mr. E. Norman Pearson. His work would be, initially, to continue to completion the production of his *Successful Service Bulletins* which can be texts for lodge work and organization. During the coming year this committee should outline the definite form for training periods and visualize the provision of necessary equipment. From the comments I have heard over the entire Section, the successful development of this activity will be exceedingly popular.

Relative to the training of workers, the development of the Course in Theosophy is the work of research and integration of modern thought and Theosophy. Just as surely as The Theosophical Society may be made to appeal to all humanity upon a broad basis of Brotherhood and the simple beauty of Theosophy, it just as surely will appeal to a large and important segment of truth-seekers only upon the basis of an interpretation in terms of the intellectual realities of our time. Some of our most gifted members are particularly interested in the progress of efforts along this line. The task visualized is extensive and is being organized under the Integration Committee.

The original educational committee—or that section of it devoted to education at the college level—has evolved into the Integration Committee. Its work will be twofold: To interpret contemporary thought and modern science Theosophically, and to present this integrating knowledge in ways suitable for use in college groups. At the same time the work of The Theosophical Society will be enriched by the introduction of a great deal of new material with which to document our philosophy. Such work entails the organization of the energies of those capable of doing the necessary research.

The Board member most suitably situated to head this committee is Mr. John Sellon who has direct contact with Mr. Fritz Kunz, and through him with the work in integration that is already partially under way.

The sixth committee will undertake responsibility for planning the expansion of headquarters as a Theosophical center. Under this committee is included the other half of the original educational committee—namely, the development of The School of Tomorrow as a part of the unfolding of the future Olcott. The work of this committee will be to usher along the evolving School of Tomorrow idea (which, as it appears at the present stage, will begin as a summer school or camp for children and grow naturally into an outright school) and to visualize and gradually assemble the plans for necessary new construction at headquarters, as well as future developments.

Miss Etha Snodgrass, member of the Board from the Northwest District, who has resided at headquarters so many years and has contacted so vitally the beginning and the unfolding of our center, and who frequently travels between Olcott and other parts of the country, has been selected as a member of the

Board best suited for chairman of the Headquarters Expansion Committee.

I, too, shall be at work upon all of these committees, helping in their planning and coordination into a balanced program. At first glance, these plans may seem to some beyond our capacity, yet I am certain that as we labor with the various parts of it and begin to see

actual accomplishment a growing enthusiasm will draw fresh and greater forces to our assistance, and it will be possible for us to do far more than we imagine at the beginning. As we face the joyous prospect, may we follow John Ruskin's simple advice to one who wanted a formula for success:

"Know what you have to do and do it."

Rediscovered Sidereal Force

The timeliness of their appearance and the incalculable value to humanity of *the Four Freedoms* and *the United Nations Organization* can now be realized to a much greater extent. The use of atomic energy in its explosive form cannot indefinitely remain a secret in the hands of a few nations. The danger to humanity of a continued ruthless international competition in armaments sharpened to a thousandfold by the use of atomic force would be terrifying if allowed to develop unchecked. Fortunately we have the evidence open to all that humanity is not alone and unguided by the Great Ones who watch over mankind in its evolutionary transitions; and that we have been given such guidance through great statesmen, inspired proposals for world organization and human liberation from age-old bondage clearly indicates a divine timeliness and intervention in man's affairs.

We have but to play our part, first in remaining awake to and aware of the unavoidable necessity for world organization, and secondly in ceaselessly promoting the fulfillment of this hope.

That there is reason to be concerned over the gravity of the situation is well evidenced by H.P.B.'s words in *The Secret Doctrine* upon what she termed "the terrible sidereal force." In referring to the Keely experiments in the last century when this force was prematurely uncovered, she said:

"If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy, it was because that which he has unconsciously discovered is the terrible sidereal Force known to and named by the Atlanteans as Mash-Mak, and by the Aryan Rishis in their *Astra Vidyā* by a name that we do

not like to give. It is the Vril of Bulwer Lytton's *Coming Race*, and of the coming Races of our mankind. The name Vril may be a fiction; the Force itself is a fact. . . .

"It is this vibratory force," she continues, "which when aimed at an army from an Agni-ratha, fixed on a flying vessel, a balloon, according to the instructions found in *Astra Vidyā*, would reduce to ashes 100,000 men and elephants as easily as it would a dead rat. . . .

"And is it this Satanic Force that our generations are to be allowed to add to their stock . . . is it this destructive agency which once in the hands of some modern Attila, a blood-thirsty Anarchist, for instance, would in a few days reduce Europe to its primitive chaotic state, with no man left alive to tell the tale—is it this Force which is to become the common property of all men alike? . . ."

To paragraphs such as these did W. M. Steele allude in the *New Orleans States* newspaper, under date of Wednesday, August 8, 1945. His article is entitled, "Keely Motor Forerunner of Atomic Energy of Today," and it begins: "The world-shaking revelation that atomic energy has been controlled recalls the sensation of the late 1870's and early 1880's caused by the Keely Motor, a device that also claimed to have solved the problem of atomic energy."

Mr. Steele goes on to speculate that Keely may have been curbed in his discovery because "the time was not ripe for the revelation and there was Divine intervention to defer." . . . "But today," he continues, "conditions have changed. The discovery is in the possession of the United States government with Great Britain and Canada in partnership, and the president has wisely proposed that Congress create

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The Theosophical Seal: *A Series of Studies*

"A Challenge"

ARTHUR M. COON

A THEOSOPHICAL ring is no magic talisman, but it does bring its wearer unexpected opportunities. Such an opportunity came one afternoon at the office not so long ago. The question came out of the blue.

"What kind of a ring is that you are wearing?"

"Oh," I said, somewhat taken back, "that ring is the emblem of the Theosophical Society."

"I have often looked at it and wanted to ask you about it. What does it mean?"

Here was a challenge, also an opportunity. What member of the Society has not been asked that question at one time or another. By it, the enquirer throws open the doors of his mind and frankly invites honest discussion. We know that he instinctively feels that we have something to tell him. He has invited us to speak. He is listening for our answer. Suddenly we find ourselves face to face with a serious responsibility. Of all the things we have learned and the things we believe to be true, we must choose just the right thing to say. What we are about to say may mean everything or nothing to our listener.

I displayed the ring for the questioner to see. This instantly incited the interest of those around. They studied it with curiosity, while I tried to put down a rising feeling of self-consciousness. Briefly I told them what The Theosophical Society stands for: universal brotherhood of all people without distinction of race, color or religion; the truth that all religions are essentially one, each creed or brand adapted to and rising out of the needs of a particular race or group of people. It teaches that religion and science are two paths which lead from opposite directions to the one truth—that indeed "there is no religion higher than truth"; that all of us are pilgrims traveling up a mountain, whose devious paths eventually reach the same summit, human perfection.

"This emblem," I went on, encouraged by their silence, "is the seal of The Theosophical Society. It is made up, as you see, of several symbols, each having a special meaning. First, in the center is a symbol which looks like a capital 'T' with a circle above it, sometimes

called the 'Tau.' It is said to have been used in ancient Egyptian mystery rituals as the symbol of the Resurrection.

"Then there are the two triangles, interlaced—one pointing up and the other down. This is sometimes called 'King Solomon's Seal.' It



depicts the whole story of man, of his descent from God, of the union of his divine and animal natures, and of his final at-one-ment or reunion with God.

"Above this is the Swastica—not the Nazi kind which goes backward but a whirling fiery cross which represents the creative power of God. Encircling all of these is a serpent in the act of swallowing its own tail, the symbol of eternity and infinity—time and space which have no beginning and no ending.

"And above the emblem—though it does not show on the ring—is a strange character, a Sanskrit letter which signifies the Sacred Word, the 'Word which was in the beginning—the Word which was God.'"

I had forgotten my listeners. When I stopped, a half dozen pair of eyes were fixed on mine. "Please tell us some more."

"Yes, do."

It was a challenge. And it is in answer to this challenge that the succeeding articles on the Theosophical Seal were written.

(Article I, *Symbolism—A Divine Language*, will appear in an early issue of THE AMERICAN THEOSOPHIST.)

Know Thyself

SIDNEY A. COOK

ARTICLES by Dr. Arundale in recent months in "The Watch Tower" and in *The Theosophical Worker* provide food for much thought. To promote our thoughtfulness is clearly their purpose. The very natural response, "Ah, the President agrees with me that ceremonial is to be avoided" or "Now we know that authority has no validity" are not reactions of the kind expected of us. We are invited to be thoughtful, to examine our own attitudes, as the President has been examining his; to weigh our opinions and submit ourselves to Self-judgment. To continue in a present course of action or of thought, or to change such a course because of his opinion is precisely what he does not want. It is against such "following" that he inveighs. He desires our self-searching thoughtfulness to lead us to our own decision. If it then causes a change in our course, well and good; if it results in our continuing with our present ideas, also well and good. It is desired only that we dig deeply into our own being, that we rise to heights of our own for our guidance and not merely *blindly* accept another's. This does not necessarily mean that we shall not follow. Our decision, our own decision, from our inmost musings may tell us that someone knows, that he is a dependable authority to be recognized and accepted as a guide along certain lines.

Those who emphasize some portion only of the President's statements, in support of some pet attitude or opinion of their own, run a very definite risk of assuming just the position he decries. The President, it seems to me, is declaring what he feels *he* must do, how *he* must act. He is not declaring for others. But he does want each to declare to and for himself from his own thought and conviction, and from these alone. He has come to certain conclusions, and from his inward vision has selected a line of action. I am invited by his statements to view similarly my course, and so each one of us.

For myself, I sense the duty and the need of service to the Society and to any of its adjunctives, and in this also I find that I serve my own

need. Some day I may fulfill my own need in some other way and may discard some of my services as the President now proposes for himself. Concentration upon a single outer activity may at some stage become an inner need, but I am not at that stage and I shall continue to serve many. So each of us should choose, thoughtfully, egoically. Our choice is for ourselves only, however; and there is freedom for each, and censure for none of differing view, who make decision from within. Whether the decision is from within, or is but a response to existing prejudices and fixities, is for each to determine for himself. That is the whole point, and is the problem life continually poses for us. We must balance a willingness to change with adherence to what is true in what we already know.

It is right that we be enthusiastic about the great truth that brought new vision, made our lives anew and gave them meaning. We *have* seen something of the truth. But we need to remember that at most it is but a tiny ray, a single facet, and however magnificent and impressive, it can be but a reflection of something infinitely greater. There are greater truths beyond and other facets that others may have glimpsed, giving them a different view even of the truth that is our own. There are stages in the pursuit from the unreal to the Real.

Let us remember that the President is not making rules for us though he may lay down some new ones for himself. His decision for himself is not yet fully disclosed. We may well wait before we come to conclusions as to the meaning of these as yet incompleated statements. And we need to read *all*, and not seize upon and isolate portions, if we are really to comprehend his purpose. In the meantime, a full measure of self-examination, each for himself, and a newly self-determined attitude is good exercise for all of us—whether it reassures and causes us to continue, or impels us to change.

In all this, the President adjures us as our leaders have always done, though he invites us in a new way, with new phrases to incite in us fresh thoughtfulness. Always we have been admonished to follow only where our ego leads.

Inaugural

Two Addresses

MR. COOK:

We are gathered together to participate in a unique experience. It is not unique that we have a new administration. History shows that The Theosophical Society in America has made such a change on several occasions. But with one exception the change has been accompanied by turmoil and clash of opinion. That exception was my mid-term taking over office from Mr. L. W. Rogers. Now at a term-end, after a full election when every one has had opportunity to have his say, we are participating in a smooth and cooperative transition.

I have never been unwilling to join battle for what seemed to me to be the good of the work, when battle was insisted upon. There is something in trying to be a worthy opponent. But it is not difficult to leave the field to others, for three years ago I wished to retire from office. However, the Section's \$20,000 debt and an insufficiency of reserves, and other reasons that were controlling at the time, constrained me to continue; and time, I think, has proven the course not unwise. Now it is a happy occasion of transfer.

In my final editorial in the magazine, "Only the Heights," I set forth the idea that it is the work of the Society to uphold great principles and ideals. They are a part of natural law and truth. We may not fully comprehend them, nor understand completely their operation, but we recognize certain inherent truths for which the Society stands. On another recent occasion I said that Brotherhood is "the power to understand." That understanding comes only through living in accordance with these principles and ideals. It is occult law that you must live what you know before you can understand more. Knowledge can be acquired through books but understanding only through life. It is the work and responsibility of The Theosophical Society to create patterns of thought that are sound in principle, that are in accord with the ideal, and that portray eternal truth. The building of a large organization is an incidental thing. Growth in that respect will derive automatically from living the truth and building the patterns truly. It will spring naturally from the wisdom at work, but the

wisdom can work only through individuals who live it. Without living, it can be but words.

The spread of Theosophical ideas and truths is inevitable when there are centers of Theosophical thought. Such centers we must create if Theosophy is to become the mode of future world thought. The Masters implant great ideals. Shall we Their representatives do less? Surely it is not for us to step down the principles to the level of men's political or psychological thinking but rather to hold high the ideals themselves that men's thought in whatever field may be stepped up to gradual attainment on the heights. We do ill to our cause, we are false to our trust, when we make of our lodge a vehicle for personal economic, political or other opinion. The first essential is to change men's thinking, not about interest or land values or tariffs or chemistry but with regard to the basic principles by which all men must live and by which all such problems must be solved. We do wrong, in my opinion, and we cause confusion when, in our lodges, we substitute anything for the clear radiance of Theosophy itself. It is our responsibility to give Theosophy to the world to leaven men's thoughts, not to carry men's diverse thoughts to our lodges to dilute the truth.

Now, lest I be misunderstood, let me say that I look forward to the time when occasionally there will issue from The Theosophical Society a statement bearing upon some world situation or problem, so profoundly applicable, so basic in concept, so cogent in its grasp that it arrests the world's thought and moves men to new vision and new ways of action. Such a statement certainly must be based on knowledge such as men ordinarily bring to bear, but it must be saturated with wisdom from the heights. It is with this wisdom that we must be concerned in all of our work. I believe the time will come when we will permit some one to rise above our constant and constraining demands for conformity and adjustment to our mixed and limited views, to thus set forth arresting truth. If this is to be, we must ourselves be centers creating thought-patterns of the eternal nature of Theosophy.

It is necessary that our work and thought be largely on the fundamentals of Theosophy

if the spread of Theosophy is to be the product of our thinking. We can purchase knowledge only with study. Work is ever the price of progress and we cannot progress along one line if we work along some other. All will be well with the world only when the world has gained Theosophy.

As I step out of office I join distinguished company. Mr. Rogers and I are both Ex-National Presidents, and Miss Poutz, like myself, retires from the administration. To my associates on the Board I take this opportunity to express gratitude for their comradeship and their helpful cooperation. We have shared a great work and we are good friends. It is difficult to say anything that means more than that. As Miss Poutz will not again appear in the capacity of Board Member, I mention her particularly to say, "Thank you for your comradeship, for your wisdom, for your unswerving loyalty to principle above any loyalty to person or program." Miss Poutz's advice has sometimes been cautionary, always harmonizing, never dominating.

Now has arrived the time to which I have been looking forward, a time of freedom as a private member. What is that freedom? It is freedom of continued service, for there can be no freedom in idleness. But as a private member I shall be able to speak and write without official weight, without the suggestion that I am but serving some administrative end. That will be a freedom I shall enjoy. What my future service will be, time will disclose to me and to you. The Masters need not only those who are willing to assume the burdens of responsibility but also those who make room, who stand aside and create opportunity. For them, too, there is work to be done.

I should like to add that there is not a single member whose sincerity and good purpose I have cause to question. I sometimes may have judged a member unfit to occupy a position in which he sought to serve that purpose. There must at times be strength to withstand as well as to accept and carry through the offerings of the well-intentioned. But the good purpose could not be doubted.

May I say for my successor, Mr. Perkins, that he and his administration will naturally have their own policies. Wait for these with confidence. There may be mistakes that you are fearful he will make. Wait and see. The mistakes may never happen; but if they do, they will be mistakes of judgment, of good heart,

devoid of ill-intent. We all make mistakes. Mr. Rogers made his. He would probably disagree with me as to what they were. I have made mistakes. Mr. Rogers thinks so, I am sure, and rightfully so; but my mistakes were probably not the ones he thinks I made (and I shall not tell him about the real ones). It matters only that we recognize that we are all far from perfect; that we learn and grow and in growing forgive and forget, becoming more tolerant, less anxious and concerned for our own points of view. Nothing is as disastrous as it seems in our personal judgment for there is something higher and greater than ourselves that holds the Society together.

To my successor let me say that there are always some thorns that go with the rose gifts of affection, and among the joys of office there will be heartaches. But always there will be some of us who will try to see you through the tough spots. We shall uphold the hands of your administration for we know it is already dedicated and that skill and accomplishment will come in time.

Now I transfer to your hands the National Presidency of The Theosophical Society in America, which is yours by the free choice of your brethren throughout this broad land. Into your care I give this great institution of Theosophy through which the wisdom may come to mankind. To your custody and management I give this beautiful headquarters and all of the affairs of the Society, and also its staff, my faithful comrades. To your leadership I give the Great Work, and may the Masters' blessing descend richly upon you as in new ways you offer yourself and your work to Them.

MR. PERKINS:

My words are inadequate, at the moment, to express the feelings I have regarding the acceptance of this Office.

First, I want to thank Mr. Cook for encouraging me to believe that I am capable of filling the Office, and for the help he has given me in preparation for its assumption. I shall do everything in my power to discharge my duties worthily.

This is a propitious moment, too, in which to thank formally the membership for their confidence in my ability to carry on in Mr. Cook's place.

Although we may look forward in joyous anticipation to changes, to new departures, there is nevertheless a tinge of regret accompanying the passing of good things. Mr. Cook's work

has been good. His influence upon us has been good. The achievements wrought in bringing our Section to its present happy situation are excellent. But above all these, the effect upon his associates of Mr. Cook's steadfastness and high principles has been to inspire them to live a little more truly their own principles. Such an effect upon one's co-workers marks a person with a certain greatness. It is not always easy to live and work with such people when one might otherwise tend toward a comfortable laxness in his own self-discipline. The experience is that of literally facing truth, of weighing one's self, and the question naturally arises, "What are we going to do about it?"—the proper answer to which will be, of course, the effort to live a little more greatly oneself. It is because so many of us have recognized this quality in Mr. Cook that we feel nothing but gratitude that we have had the privilege of working with him. As he steps out of office—and I for one wish it need not be so—I say simply that our love, our respect, and our gratitude go with him.

And now let us turn for the moment to the present incumbent, as he feels the weight of office descending! I think it will be helpful to note my principal realization. In years gone by, when it became my duty to express noble feelings and splendid ideals, I did so with a natural sense of the fleeting greatness of the moment. I had my egoic moment and slipped back into my normal little self with no one the worse for it. But now the situation is changed. No longer does an occasional egoic moment suffice. Each morning, as I awake, I needs must call that egoic selfhood into action. There will be no day—nor many hours of any day—when I have not to live in readiness to make decisions that may have far reaching consequences, to speak and write continuously in a manner as nearly great as I can approach, to live emotionally balanced, to be vigilant for the Society's best interests, to be keyed like a compass constantly pointing to the pole star of our Society's progress. All of this means that I must perforce be my greatest possible self every day, with the necessity of doing still better tomorrow. This, I believe, is the real burden of office—the constant pressure of the necessity to grow larger in capacity. It is also an opportunity and privilege that accompanies the office.

Contemplating this realization of mine, I know that we must never carelessly elect anyone to fill this office. Whoever fills it should grow into it through years of devoted service,

and finally be recognized as ready for it. I find that the pressure of the office causes one to move into another world, a higher world, where one contacts the serene center of our work—timeless and beyond the vicissitudes of change. Here one becomes independent of the success or failure of the minor cycles of our work and is able to tackle each day's problems, each year's work, from that level of joy which those must reach who are trying to become untiring and dauntless helpers of the world. Every responsible lodge president must have experienced this to some degree. Every vital member must experience it at some point. In this office of National President, it must become a more nearly continuous reality for me if I am to do my work well. I can pledge to you that I will strive unremittingly to work from this larger center.

There is another point I want to mention, in closing. We have all diligently studied the Plan of Life. The world hungers more than ever today for the *Life* of the Plan. We must do more than ever to embody and express that Life in order to give to our individual worlds more of vital understanding, more of happiness, of serenity, of love. This Life quality must radiate more vitally from lodges and members. Our task is to seek in all natural ways to free the tortured thought patterns and behavior of mankind by incarnating in ourselves the simple realization of the harmony and wholeness of Life. This, to me, is the new note of the world, the new aspect of Theosophy. I can say with supreme conviction that I have every confidence in the work of the Society and in the continued need of its message. I have faith that we will find new and more splendid ways to serve the world through The Theosophical Society. I am able to say this with such confidence despite the knowledge of my own limitations, because I know I am surrounded by splendid helpers and comrades who will compensate for those limitations.

Possessing the keys to brotherhood, ours is the opportunity to carry out together the great work of The Theosophical Society.

I receive from you, the members of the Society, and from you, Mr. Cook, this responsibility to guide our great institution, to give adequate care to our National Headquarters, and to manage faithfully and with fullest integrity its staff organization and all of the Society affairs. I shall ever strive to carry out these duties in Their name, and for the service of the world.

National Board of Directors

Summary of the Official Proceedings of the New Board of Directors—

Meeting held July 14-15, 1945.

THE BOARD considered and acted upon the following matters:

1. Election of Mr. Henry Hotchener to the National Board of Directors as representative of the Southwest Electoral District, to fill the vacancy created by the death of Mr. Eugene J. Wix.
2. Reappointment of Miss Ann Kerr as National Secretary.
3. Appointment of Mr. Edwin N. Lord as National Treasurer.
4. Appointment of members of the Judiciary Committee:
Mr. J. H. Carnes for the ensuing three years;
Mr. Sidney A. Cook to fill the unexpired term of Mr. Wix.
5. Consideration of budget for year ending June 30, 1946, as follows:
 - (a) Decision to establish annual salary for the National President.
 - (b) Approval of return of the National Secretary's salary to former status, slightly above the regular staff salary.
 - (c) Consideration of increase in staff salaries.
Decision to create instead a limited fund for supplementary use by staff members.
 - (d) Authorization of increase in the price of meals, subject to further analysis of higher costs of food and service.
 - (e) Decision to add one employee to the present Press staff.
 - (f) Recommendation that ways and means be found to emphasize higher memberships.
 - (g) Continuing the Society's donations and pensions for the current year as follows:
 1. Appropriation of \$240.00 for Clara Codd pension fund.
 2. Appropriation of \$25.00 monthly to a former staff member.
 3. Continuation of annual donation of \$300.00 to the Theosophical Order of Service.
 4. Appropriation of \$175.00 for Mother's Research Group budget.
 5. Appropriation of \$300.00 for The Theosophical Book Association for the Blind.
 6. Renewal of annual contribution to Mr. Rogers, to be discontinued during the period of his receipt of a lecturer's salary.
- (h) Decision to proceed with necessary building repairs.
- (i) Acceptance of Mr. Rogers' offer to lecture for the Society.
6. Approval of the new Administration Program as proposed by Mr. Perkins, creating six committees with a National Board member as chairman of each committee.
7. Consideration of proposal for a Committee on Integration introduced by Mr. John Sellon. As the six committees set up under the National Program included a Committee on Integration, the Board approved incorporation of the general plan of the proposal in the National Program.
8. Approval of the new format of THE AMERICAN THEOSOPHIST.
9. Decision to experiment with a monthly leaflet to be furnished lodges for distribution to their mailing lists.
10. Attention was given to Adyar proposals for the celebration of the Annie Besant centenary October 1, 1947.
11. Decision to purchase principal books of Dr. de Purucker for the National Library student shelves.
12. Decision not to purchase a piece of art work by Miss Aimee Gorham, of Portland, Oregon.
13. Thought was given to the Convention of 1946—the sixtieth anniversary of The Theosophical Society in America. It is tentatively planned that if conditions permit a large gathering, the Convention will be held at a hotel in Chicago with Summer School at Wheaton.

14. Approval of the action of the retiring Administration regarding Lotus Lodge.
15. Approval of National Library rules regarding members' use of borrowed books.
16. Decision to remove the book *The Projection of the Astral Body* from the circulating shelves of the National Library.
17. Approval of the rendering of a quarterly financial statement to each Board Member, if practicable.

Rediscovered Sidereal Force

(Continued from page 200)

a commission to control it and preserve its secrets. That will obviate the possibility of any private interests' using the great force for selfish aims, and enable the controlling powers to hold a sword of Damocles over wayward nations and thereby guarantee world peace forevermore."

While Theosophists will concur in thought with the essence of the above idea, they know that Congress alone can never "create a commission to control it and preserve its secrets." When a power exists on inner planes and has once been brought into manifestation, on planes where man can contact its possibilities, that power exists in the "just beyond" reaches of consciousness and can be tapped the more readily by all minds that are open to it. The same scientific discovery appears to many minds almost simultaneously. Which man shall obtain a patent for any new invention discovered is often a question of days or hours. Those who live by the sword of this Damocles may perish by that sword. This is that fact which makes imperative the growth of soul-power and man's obedience to Law. This is the fact which impelled H. P. Blavatsky to write further in her paragraph, "A Premature Discovery": "It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away."

But she is not wholly discouraging in her outlook. For she continues:

"This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, and on some new continent that may appear."

Whether or not a new *physical* continent is meant is an obscure point but that there is the definite possibility of a new "continent of spirit" appearing cannot be doubted if we in this generation can bring about freedom from want, freedom from fear, freedom of worship, and freedom of speech.

Unless man is ready to face complete annihilation, he must certainly be quick to support this new continent of the spirit, which endures by Brotherhood and not by warfare.

Some prospect such as the above was in the mind of Mrs. Bloomfield-Moore (quoted by H. P. B.) when she wrote:

"Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. . . . Imagination is palsied when seeking to foresee the grand results of this marvelous discovery, once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world. . . . Laurence Oliphant in his preface to *Scientific Religion* says: 'A new moral future is dawning upon the human race—one, certainly, of which it stands much in need.' In no way could this new moral future be so widely, so universally, commenced as by utilizing of dynaspheric force to beneficial purposes in life."

That the force would *not* be used for beneficial purposes was the cry of Madame Blavatsky in 1886:

"Occult philosophy divulges few of its most important vital mysteries. It drops them like

precious pearls, one by one, far and wide apart, and even this only when forced to do so by the evolutionary tidal wave that carries on Humanity, slowly, silently, but steadily, toward the dawn of the Sixth Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be Occult; they fall into the public domain and have to run the risk of becoming curses more often than blessings . . ."

And how has it been prophesied that the Sixth Race shall prosper in respect to this particular discovery? We turn to *Man: Whence, How and Whither*, Chapter XXVI; and under heading, "The New Power," we read:

"One feature which makes an enormous difference is the way in which power is supplied. There are no longer any fires anywhere, and therefore no heat, no grime, and hardly any dust. The whole world has evolved by this time beyond the use of steam or any other form of power which needs heat to generate it. There seems to have been an intermediate period when some method was discovered of transferring electrical power without loss for enormous distances. . . . Tremendous as was the power available in that way, it has now been altogether transcended, and all that elaborate arrangement has been rendered useless by the discovery of the best method to utilize what the late Mr. Keely called dynaspheric force—the force concealed in every atom of physical matter.

". . . At the period which we are now describing" [some 700 years from now; seen clairvoyantly] "this power is no longer inaccessible, and consequently unlimited power is supplied free to everyone all over the world. It is on tap, like gas or water, in every house and every factory . . . and it can be utilized for all possible purposes to which power can be turned."

So according to clairvoyant investigation, scientific research by Dr. Besant and Bishop Leadbeater, the atomic bomb does *not* destroy

us. We go on to heights of splendor. We accept the laws of Peace.

Just how such progress is to be accomplished is intimated in an article by Dr. George S. Arundale, "An Adventure in Evolution":

". . . War is still needed for the righting of wrongs innumerable.

"But can it be hoped that this war may end for ever war on the *physical* plane? Can it be hoped that physical conflict shall at last cease, even though war must still go on elsewhere?

"If physical conflict is to cease, war must be diminished on the plane of the feelings and the emotions, and on the plane of the mind. . . .

"That war shall utterly disappear from feelings, emotion and mind cannot be expected, for the world is not yet ready for this. But it can disappear sufficiently so that it shall not break out in physical conflict.

"And let it be remembered that war is not confined within the human kingdom. There is war between the human kingdom and the sub-human kingdoms. . . . Many of us have the Nazi spirit toward animals, even though unconsciously. But unconscious cruelty is only a step removed from conscious cruelty. . . .

"Let us all minimize the war spirit in ourselves—in our words, in our feelings and emotions, in our thoughts, and in our actions.

"Let us minimize the war spirit that manifests in irritability, in suspicion, in distrust, in contempt, in anger, in hatred, in selfish pride, in callous greed, in cruelty. So shall we help the great Pendulum of Evolution to rise from the depths of horror into which the war spirit in us causes it to descend.

"We are all responsible, though some may be more responsible than others. But if we give to peace a victory over ourselves, then there will be a victory the less for war to achieve."

So, we think, may the "terrible sidereal force" be held in abeyance; to be a blessing, and not a curse, for all the children of mankind.

The color of the physical body is not proportionate to spirituality. In fact, the color of the physical body is not the real color of the man. The color of the *astral* man is determined by his evolutionary process . . . and becomes perceptible only to the physical man.

—PURNENDU NARAYANA SINHA

The Great Alliance

JACQUIN ZENTNER

(This play written in honor of H. P. B. is based upon material from two Theosophical books, Miss Mary K. Neff's BIOGRAPHY OF H. P. BLAVATSKY and Colonel Olcott's OLD DIARY LEAVES.)

PROLOGUE: This is not in any way to be understood as an attempt at a biographical account of Madame Blavatsky's life. It is merely . . . to delineate her as the warm, vital human being that she was. Her only interest unselfishly and unquestioningly was to devote her entire life and resources to the work of the Masters and The Theosophical Society. Those tempers and tantrums that she did display were a small price to pay for the unselfish devotion to the cause from which she never swerved for a moment. She was an intense creature—intense in her purpose, intense in her endeavor. And The Theosophical Society, its wisdom, its ideals, is the rich heritage that she left for the whole of mankind.

☆ ☆ ☆

SCENE: *At left stage two women are seated. One is reading a newspaper, the other sewing. Suddenly Mary, who has been reading, throws down the newspaper with a great rustle.*

MARY: I don't like it.

ANNE (*placidly sewing*): Don't like what?

MARY: This getting so chummy with Russia. It's no good, mark my words.

ANNE: Why, Mary! What makes you say that?

MARY: It can't lead to anything but disaster. We have nothing in common with Russia. . . . I tell you, Anne, an alliance between Russia and America can bring nothing but trouble.

ANNE (*puts down her sewing*): Mary, I want to tell you a true story about a great alliance between a Russian and an American. An alliance which brought nothing but good. (*Smiles.*) Care to listen?

MARY: Why, all right.

ANNE: It all started back in 1831 in a small village in Russia. A baby girl was born—Helena Petrovna—her family one of the noblest in Russia. Her father was a captain of the horse artillery, with whom she traveled until she was eleven. Her father's orderlies took care of her, and she liked them much better than nurses. She was a rebel even as a child, and

wise far beyond her years. She talked to birds and flowers and lived in a mysterious world all her own. She often talked about a Hindu whom she saw frequently, calling him her "protector." She always said he kept her from accidents; one such accident occurred when she was thirteen years old. A horse she was riding bolted suddenly and ran away. She became unseated and tangled in the stirrup. However, instead of being killed, she felt somebody's arms go round her, supporting her till the horse could be stopped.

At seventeen she found herself engaged to be married. It was her flaring temper which got her into it. One day she was having an argument with her governess:

(At right stage a curtain is parted, revealing two women: one red-haired, vital looking, Helena Petrovna; the other older, the governess.)

HELENA: I tell you I won't, I won't, I won't.

GOVERNESS: Ach, such a temper! Not like a young lady. Like a lion.

HELENA: You know I do not like balls. Even a great ball at the Viceroy's makes no difference to me. I will *not* dress up—or, according to fashion, un-dress—to suit anybody. You can tell them I said so!

GOVERNESS: Your father says he will have you dressed by force if necessary.

HELENA: Just let them try! I shall plunge my foot into scalding water. That should be a good enough excuse to keep away from that accursed ballroom.

GOVERNESS: Yes, I believe you would do such a thing.—Ah me! what a vile temper. Never will you get a man to marry you. Never!

HELENA: I have already had a proposal: General Blavatsky has asked me to marry him.

GOVERNESS: That old man! That "plumeless raven"! Even he would not have you.

HELENA: You shall see. I shall marry old whistlebreeches! I shall accept him immediately.

(Side curtains close.)

ANNE: So that is how she found herself one day married to seventy-three year old General Blavatsky. She escaped three weeks later and disappeared on her travels through Europe, Africa and the East. When she was twenty she visited London; and there she met her Master!

(Side curtains open, revealing Helena with pen in hand, writing.)

HELENA *(reads what she has written)*: I saw Master in my visions ever since my childhood. But now I have really seen Him. Twice! Once he came out of the crowd, then He ordered me to meet Him in Hyde Park. I cannot, I must not speak of this. *(Thinks aloud)*: And yet how can I help thinking of it! How wonderful that I should be out walking and suddenly see Him! A tall Hindu in the street with other Indian princes. I knew Him at once. My first impulse was to rush forward—but He made me a sign not to move. And I stood spellbound while He passed. *(Again reads)*:

The next day I went to Hyde Park for a stroll, so that I might be alone and think of my extraordinary adventure. Looking up, I saw the same form approaching me, and then I heard my Master speak. He had come to London with the Indian princes and wished to meet me personally. *(Aside)*: To meet me! It hardly seems possible. *(Reads)*: He told me of a Society that must be formed—and I am to be the founder. He has told me of the trials I must undergo. I must prepare for this all-important task by three years study in Tibet. *(Aside)*: Can I do this great thing? He says I must and so I shall.

(Side curtains close.)

ANNE: Her next few years were spent in Tibet, meeting her teachers, seeing magic, visiting lamasaries; taking part in many strange and wonderful experiences. However, it took her seven long years to reach her Master's Ashrama. But eventually she arrived. It was here that she received her occult training . . . and then came the day when her Master sent her back to Europe. He bade her a laughing good-bye, saying: "Well, you have not learned much of the Sacred Sciences . . . You have learned at any rate a little English. You speak it now only a little worse than I do!"

In January 1873, H. P. B. arrived in Havre with a first class ticket to New York, and only one or two dollars over. Just as she was boarding the steamer she noticed a poor woman crying bitterly. "Why are you crying?" she asked the woman. The woman said that her

husband in America had sent her money so that she and the two children could join him. She had spent it all on steerage tickets that turned out to be worthless counterfeits. She didn't know where to find the swindler; and she was alone in a strange city.

Madame Blavatsky headed straight for the ticket office. She exchanged her own first class ticket for steerage tickets; for herself, the weeping woman and the children. . . .

She arrived penniless in New York. She lived for some time in a very run down district and eked out an existence making paper flowers. . . . In due course she shifted her home to better neighborhoods.

The spiritualistic movement had swept America and some amazing phenomena were taking place at the Eddy farm in the state of Vermont. One day in September a certain Colonel Olcott decided to visit the Eddy homestead, and to write a series of articles for the *New York Sun*. Upon entering the dining room he was immediately struck by the bizarre looking woman sitting there. He stood in the doorway and looked at her.

(Side curtains part, revealing H. P. B. seated at dinner table. A man stands in the doorway, gazing at her—red-shirted as she is and rolling a cigarette.)

OLCOTT *(Aside)*: Good gracious! Look at that specimen, will you! *(As H. P. B. sticks the cigarette into her mouth he walks forward and offers her a light)*: Permettez-moi, Madame.

H. P. B.: Merci! . . . *You are French, monsieur?

OLCOTT: No. American. . . . I must confess that that *(indicates cigarette)* was merely a pretext to enter into conversation with you.

H. P. B.: Your French is very good for an American.

OLCOTT: Your English is very good for a Russian.

H. P. B. *(laughs)*: Touché. . . . I was taught dreadful Yorkshire by my nurse. My father brought me to England when fourteen. I was very proud of what I thought of as my beautiful English. But people laughed at me and asked me whether I was educated in Yorkshire or Ireland. *(They laugh.)* But tell me. Why did you wish to enter into conversation with me?

OLCOTT: The moment I entered the room I saw you. You stood out like a torch in the darkness.

*. . . throughout this scene indicate PAUSES

H. P. B.: Was it the red shirt which did this? or my old red head?

OLCOTT: Neither, I think. It was you. It was as if I saw a lamp burning within you.

H. P. B.: Very pretty indeed, monsieur. (*Motions him to chair which he accepts.*) But shall I tell you what you really thought upon seeing me? . . . You said to yourself: "Good gracious! Look at that specimen!"

OLCOTT (*Confused*): A-a-amazing! (*Earnestly*): It is true! I did! . . . But you are telling only the worst of it. I also thought, if I may say so without offence: "That woman is the most interesting and eccentric character I have ever seen." . . . You drew me like a magnet. It was as if I had no will of my own. My feet simply carried me over to you. . . . And now may I add by way of a toast (*picks up water glass from table*): I have given her a light for her cigarette. Our acquaintance has begun in smoke. But I hope it stirs up a great and permanent fire. (*H. P. B. nods assent; he drinks; (Side curtains close.)*)

ANNE: And thus began the great alliance between a Russian and an American—that alli-

ance which culminated in the birth of The Theosophical Society.

[EDITORIAL NOTE: For the convenience of such lodges as wish the briefest possible material, we present this abridged version of the playlet, jumping immediately to the concluding paragraphs. The material deleted, a natural second act, will appear in the October issue, and can be inserted at this point by lodges desiring a longer program.]

MARY (*coming back to earth with a start*): Strange that two people such poles apart should be brought together across oceans and continents (to found a Society).

ANNE: Strange? Well, perhaps. . . . But let us forget the varied nations and nationalities. Let us think of the world as a whole. Nationality is an illusion—an accent. And so it is that we must strive toward that lofty ideal of The Theosophical Society—that great alliance which will weld together all peoples into a brotherhood of man.

Nor let us forget in our relations to the sub-human kingdoms that helpfulness, tenderness and protection which the higher owe to the lower, since all share with us the One Life, in which we all live and move and have our being.

—ANNIE BESANT

Convention Everywhere, 1945

(Continued from page 195)

day in the life of a soul and means nothing except that his soul has chosen that particular thing for the moment. Lincoln was a country lawyer; he became a great statesman. Henry Kaiser was a salesman; he became the nation's most remarkable genius in industrial creation. So to that whisper "Is an artist capable of heading an organization such as this?" my reply is a confident affirmative: "Certainly so."

And I don't believe this merely theoretically. I have recently sat through three sessions of the Board of Directors over which he has presided as our new National President, and looking

back upon them I must say that neither Mr. Cook nor myself could have conducted them in a more business-like manner. So there is something else to judge from, brief as has been the time he has held this position.

There is a little pamphlet which you will soon have that presents the program of the new administration by the new National President. You will find there all the various suggestions that have been occupying the minds of the members, the things they hope will be done. There they are all marshalled in good order, clearly explained, and put up to you for your judg-

ment, none endorsed and none condemned. This is leadership without domination, the best kind of leadership in the world. So I am looking forward with perfect confidence to an administration of success, an administration of great harmony, an administration in which we shall take forward steps.

I am an optimist, and I think every good Theosophist is an optimist because his optimism is based upon such a magnificently solid foundation—on the Plan of the Logos Himself, the Plan of Evolution, that we should go forward and onward to bigger and grander things than we have known in the past. How often the ordinary man of the world when he hears of some wonderful invention or some great discovery that will bring great benefit to the race exclaims, "It is too good to be true!" The Theosophist would say, "It is good enough to be true! It is good enough to be a part of the Plan of the Logos!" That Plan is living today and going forward tomorrow, and to greater things on the following days.

So I say again, I am full of confidence for the future. I believe that we shall do things we have not yet thought of, and be more successful. The time is propitious. We shall think as we have never thought before about the problems of life. The field is ripe and the harvest will be great.

This is a new day for the American Section, a new day without a single cloud upon the horizon. We say farewell to the old administration with gratitude for its fourteen years of hard work in our service, while we greet the new administration with enthusiasm and confidence.

★ ★ ★

After this talk by Mr. Rogers, Miss Etha Snodgrass, speaking in turn, commented upon the fact that America's new participation in the affairs of "One World," as advocated by President Truman, runs parallel with the New Age beginning for The Theosophical Society in America—both ideas directly stemming from the principle of Brotherhood as fostered by the one Great Will of the Inner Government of the world. Among her closing words were these:

"I anticipate with complete confidence our régime under the leadership of Mr. Perkins. We are confident that all will be well, and more than well."

Applause greeted the announcement of Mr. Henry Hotchener, not in attendance, as a fur-

ther member of the Board. Words of regret were spoken that Mr. John Sellon had been unable to extend his stay and so participate in the afternoon's activities.

Speaking for the first time as a Board member, Miss Ann Kerr, in the light of her experience as National Secretary, told her appreciation not only of Mr. Cook's régime but of the Headquarters Staff who have so ably supported him. She said that the affection and loyalty of the group was granted as well to Mr. Cook's successor.

Mr. Edwin Lord, President of the Michigan Federation, and lately appointed National Treasurer, made comment on Mr. Cook's financial genius and promised to apply his own talents in such a way that the Society may be maintained on a sound monetary basis.

The program concluded with a reception line, all the one hundred and fifty members in attendance from surrounding lodges being presented to the national officers. There followed an hour of food and fellowship, bringing the day to an harmonious close.

Then on Sunday, July 22, came Convention proper. Mr. Cook, as retiring President, opened the sessions. Under his chairmanship proceeded the program of the morning: Meditation, welcome, greetings and resolutions. The official presentation of Mr. Perkins as President of the American Section was followed by the scheduled addresses of Mr. Cook, Mr. Perkins and Miss Poutz. Incoming messages received as usual throughout Convention were balanced this year by a "good neighbor" innovation—greetings by cablegram, telegram and letter being addressed not only to Adyar but to various Sections within the Society.

Afternoon and evening features followed as planned, the afternoon being devoted to Administration Program Questions, the evening being given to a brief inspirational hour: piano selections by Mrs. Mary Patterson, a dramatic reading by Miss Bertha Williams, and a final address, "Invisible Bridge," by Mr. James S. Perkins. Final words were spoken by Miss Marie Poutz; they recalled to mind those other words so often repeated at larger Conventions:

"May Those Who are the embodiment of love immortal bless with Their protection the Society established to do Their will on earth. May They ever guard it by Their power, inspire it with Their wisdom, and energize it with Their activity."

So may it be.

The Theosophical Order of Service

Speaking of Charters

BERTHA WILLIAMS

PROGRESS is achieved by workers. But the path for that progress is magnetized, far in advance, by men with dreams. Again and again men's charters fail—or seem to fail. Again and again those charters incarnate, test the day against which they stand; seem to perish, yet endure.

The League of Nations became a memory. Today the Charter of the United Nations rises. Should this hope too become a memory, other hopes will in time replace it. Evolution being the law, the archetype is set. Only the hour of fulfillment remains in question.

We who are living toward Theosophy stand buoyant and secure among these rising (and sometimes falling) ventures. We are ever among the believers, daring to hope though others may despair; daring to hope not only for the better but for the eventual ideal and real.

As Theosophists we strive to support whatever we see as the *work* for today. And equally we strive to support that sunlight from the future, the *dream* for tomorrow. We see Brotherhood not merely as a closed corporation for man. We take into account all those men-in-the-becoming, our "younger brothers" of the animal kingdom. If a charter rises in their defense, we approve that charter, however (at the moment) "impractical."

Eleven points toward one such dream have been outlined by Mr. J. L. Davidge, in his

Animals' Charter

For the purpose of this Charter the word "Animal" shall include all beasts and birds and sub-human creatures. The Animals' Charter declares that:

1. All animals as younger members of God's family of living creatures are entitled to the love and protection of men, and as junior members of the State to corresponding rights of citizenship.

2. Every animal has an indefeasible right to its life, as men have.

3. Men will have increasing respect for animals as they realize that men and animals share the same divine life, that all are rooted in the same spiritual unity. (Sir J. C. Bose and other scientists have demonstrated the

common life not only in men and animals but also in plants.)

4. The colossal slaughter of animals in all countries can be minimized only as men give up animal flesh as food, and hides and "furs and feathers" for personal use and adornment.

5. If the life of animals is to be taken for any purpose whatsoever, it shall be taken with the least possible cruelty and with regard to the animals' welfare.

6. Methods of transport, trapping and capture which cause avoidable suffering to animals shall be prohibited.

7. The exploitation of animals for physiological purposes (vivisection, lymph extraction, gun-shock trials, etc.) shall be prohibited.

8. Sports and amusements and exhibitions for education and profit which involve pain and suffering to animals shall be abolished, for example hunting, coursing, cockfighting, pigeon-shooting, rodeo, trained animal performances, zoos.

9. Animals shall be replaced by mechanical power wherever possible, especially in mines and unsuitable road or land surfaces.

10. Animals shall no longer be used in warfare.

11. Increasing care and protection shall be bestowed on the Animal Kingdom everywhere and in all possible ways in order that its members may be helped forward to their next stage of evolution, which is the human.

Have we implied that this charter is impractical? It will be noted so by the skeptic. Yet it need not be found so in the Theosophical Lodge—if added to the dream of *what must be done* can be appended that other dream of *how to do it*. For between the "dreamer" and the "worker" must exist that "dreamer-worker" who perceives the when and the how of things, not as theory but as action.

On October 4 comes again to humanity its "World Day for Animals." Dreams are the threshold of an adventure in kindliness. Surely every Theosophical lodge can draw up its own brief "Animals' Charter" and in some measure *carry it through*, from dream to action.

Rehabilitation News

SIDNEY A. COOK

AS Dr. Arundale's Representative for collection of the European Rehabilitation Fund throughout the Americas, I am grateful to the Editor for space with which to keep this most worthy and brotherly project before our members.

The Fund is doing well; some \$8,500 is on hand. It will shortly reach \$10,000 and a goal of \$15,000 seems easily possible of attainment. The plight of our Brothers in countries, the condition of which under Hitler is now coming to light, is touching the hearts of American members and their response is seen in the growth of the Fund.

Through Professor Marcault, who carried himself with such dignity throughout the ordeal, we learn something of Nazi methods as applied to The Theosophical Society. The literature was examined and twisted in its meaning to serve Gestapo ends. A printed lecture on "The Occult Direction of the World" was misinterpreted to mean the political direction of the world, and Theosophists were therefore charged with having secret political purpose. It appears that the French government very unwillingly participated in this German Anti-Theosophical activity and did not itself attack or persecute Theosophists. It was the Gestapo who caused them to suffer repression and internment.

Miss Serge Brisy, General Secretary for Belgium, writes of their need for contact with Theosophists in other countries. The work there was re-started late in September and regular weekly meetings have been held through the cold of winter with little heat, in a "devastated headquarters." Printing is very expensive but a monthly circular to members has been instituted. On account of the cold few lodges could meet but meetings for new members from Antwerp and Brussels have been regularly held in the General Secretary's home. Eager questions and discussion follow the lectures. The Section is poor "though not absolutely ruined as are some others." Scarcely any books are left. The outlook of the Section is international and the interest is "most of all in the world's welfare." Suffering has brought great richness of spirit which will be powerful for service when material means are provided.

The French is the first of the liberated Sections to hold a regular Convention. That was in May in Paris and the General Secretary of England was fortunately able to be present. Everywhere there is eagerness to re-establish the work and a public response to Theosophy.

The Rehabilitation Fund is to aid these eager brothers in Europe to give to those who thus search. Contributions should be sent to Olcott, Wheaton, Illinois.

Theosophical News and Notes

A Note of Gratitude

EDITOR THE AMERICAN THEOSOPHIST:

I would appreciate it if I could be accorded space in the magazine for this personal expression of appreciation and gratitude to the many members and lodges who have been so kind and generous in their letters to me upon my retirement from the National Presidency.

I treasure these letters of friendship and accord in the great work to which I have been privileged to have the opportunity of making a contribution. Who does the work is not as

important as that the work be done, for the work goes on forever though personalities come and go. The friendships we make, like the work itself, have an eternal quality. They too are for the future, and in all of the membership there are none that I do not count as friends.

I trust that the many who have been good enough to write me, but to whom I cannot individually reply, will accept this as a note of very genuine gratitude.

—SIDNEY A. COOK

T.O.S. Work Applauded

Writing in *The National Humane Review* for August, Richard C. Craven through his article "Intelligence in Animals" gives friendly tribute to the T.O.S. Animal Welfare Department, and to Mr. Victor Potel, one of its staunchest servers.

The article deals with Hollywood's contribution to the development of intelligence in animals, and describes among various incidents the exhibition by Rudd Weatherwax of his famous Lassie, at a T.O.S. meeting.

One paragraph we quote:

"An additional word about those meetings in behalf of animal welfare at the Theosophical Order of Service. These have been held twice monthly for about a year. The programs have been built up by Victor Potel, whom many have seen on the screen. Average attendance is around one hundred. The plan has been to make the gatherings interesting. They have been the only public humane education meetings in the Los Angeles area, and they point the way for what may be termed the operating humane societies to bring the public to a better understanding of humane activities."

For information regarding the Department of Animal Welfare, T. O. S. in America, address: *Mr. Henry C. Samuels, Head Brother*
P.O. Box 323
Seattle 11, Washington

Greetings from Toronto

Lt.-Col. E. L. Thomson, D.S.O., newly elected General Secretary of The Theosophical Society in Canada, in a letter to Mr. James S. Perkins:

Your congratulations are reciprocated most heartily with added good wishes to you in your National Presidency, and may our respective organizations go forward united with a common desire to further all that Theosophy stands for. . . .

Please convey to The Theosophical Society in America my deep appreciation of its congratulations to me as the newly elected General Secretary of the Canadian Section, as conveyed in the Resolution passed at one of your "Convention Everywhere" Sessions.

—E. L. THOMSON
General Secretary

Welcome Guests

Mrs. Nel Roest and her son George stopped one day at Olcott, for the briefest of visits. It was good to see them, and we wish they could have stayed with us longer!

Miss Edith F. Armour, President of the Co-Masonic Order in this country, has recently returned to Colorado after a two-month stay at Headquarters, where her presence was much enjoyed.

To Honor Annie Besant

The Theosophist issues a plea for photographs of Dr. Besant. Shrimati Rukmini Devi, writing in the June issue, says in part:

"Many photographs of Dr. Besant are wanted for the Memorial Volume which is being prepared for the Besant Centenary, 1947. In almost all the countries in which she has traveled, there are photographs of her which have never been sent to our Archives at Adyar, and have never been printed in our literature. . . . Photographs will be returned if a request is made to that effect. . . . Please regard this as a personal and direct appeal to every reader of *The Theosophist*, and act immediately."

Before October 1, Dr. Besant's birthday, perhaps the American Section can supply some photograph or memento as memorial gift, toward this particular collection. Send your contribution to Headquarters for forwarding; or otherwise note the item, "Packages to India—Caution," which appeared in the May issue of THE AMERICAN THEOSOPHIST. It contained these words: "Please get word around in some manner that kind friends in America should not send gifts or items of any description to anyone in India who does not hold a license to receive such things."

Dogs on Her Doorstep

Among recent visitors at Olcott we must mention Miss Winifred Boye, for many years a member of the Staff at Headquarters. Miss Boye, now a resident of Fort Lauderdale, and President of Fort Lauderdale Lodge, is giving her life to applied Theosophy. Manager of a Health Food Shop, her hobbies include projects such as very active membership in the Humane Society of Broward County. And many are the interesting tales she tells of experiences undergone in the battle for humane treatment of animals. One of her stories deals with vicissitude occurring when innumerable animals were suddenly deprived of their former shelter, so that she had "dogs on her doorstep," in her car, at her health shop steps . . . here, there, and everywhere.

All who remember "Winnie"—her energy, her humor, her boundless enthusiasm—will know how much we have enjoyed her brief vacation visit to Olcott.

From South Africa

Writing from Johannesburg, Miss Clara Codd, former General Secretary of The Theosophical Society in South Africa, sends hearty good wishes to her many friends in this Section, and especially to Mr. Cook and Mr. Perkins. Of the latter she writes, in regard to his taking office, "I heartily congratulate the American Section on having him as the National President."

The New Cover

Words of approval keep coming in for the new cover format as designed by Mr. Perkins. Words of constructive criticism are always welcome; so, too, are these words of appreciation. What the membership signifies it admires, that the Administration will attempt to supply.

Calling All Lodges!

"Convention Everywhere" Questionnaires—have you sent yours in to Headquarters? If not, please do so at your earliest convenience, that your ideas may be considered.

These Questionnaires continue coming in—excellent cooperation! We expect that as Fall meetings get under way we should hear from other lodges and groups. Remember that by your interest shown you are participating in the creation of a National Program.

We hope for 100% cooperation from lodges, groups, and individuals.

Itinerary for Mr. Rogers

Touring from west to east, and beginning September 1, the itinerary of Mr. L. W. Rogers includes the following lecture points:

- September 1-9.....Seattle and Spokane
- " 10-12.....Butte
- " 15-17.....Minneapolis
- " 18-19.....St. Paul
- " 20-21.....Milwaukee
- " 22-27.....Chicago area

National Library Accessions

Authentic Report of Talks Given by Krishnamurti Ojai, 1944
The French Revolution
The Mysteries
The Return of the Traveller
A Syllabus for a Ten Weeks Study of Esoteric Christianity
Rabbit Hill (Juvenile Fiction)

J. Krishnamurti
 Annie Besant
 E. L. Gardner
 Rex Warner

Daisy E. Grove
 Robert Lawson

Staff News

Headquarters has recently added two new workers. Mrs. Donna Sherry, long prominent in Detroit Lodge, is now Secretary to the President, and Mr. Voyle Stewart returns to Olcott after Army Service abroad. The "Olcott Family" extends a hearty welcome to these new staff members!

It also expresses its note of thanks to Mrs. Bernice Berg, of Montana, who has for two months taken over the task of Press Shipping. Mrs. Berg now returns to her home in Billings, and our affectionate good will goes with her.

New Members for July, 1945

During July applications for Membership were received from the following Lodges: Akbar (Chicago), Annie Besant (San Diego), Annie Besant (Houston), Birmingham, Blavatsky (Chicago), Braille (Hollywood), Cincinnati, Freedom (Los Angeles), Glendale, Honolulu, Houston, Los Angeles, Miami, Mobile, Oakland, Pacific (San Francisco), Paterson, Service (Austin), Springfield, and Washington (D.C.).

Applications for National Membership have been received from Leadville, Colorado; Brooklyn; Chicago, and Santa Monica.

To-Those-Who-Mourn Club

Shipments of booklets from July 1 to July 31, 1945:

Alabama	300
Arkansas	116
California	200
District of Columbia	800
Illinois	350
Mississippi	100
New York	135
Three states less than 100	51

Total....2,052

Take the torch of knowledge, perform a new work among the labors of the centuries, and build the palace of the future.

—ASNYLE

Statistics

European Rehabilitation Fund

Balance June 30, 1945	\$7,490.33
Month of July	141.92
	\$7,632.25

American Theosophical Fund

Month of July	263.40
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Births

To Capt. and Mrs. Frank Tezky on August 13, a son.

Deaths

Mr. James G. Allan, Pacific Lodge, January 23.
 Mrs. Mary D. Baker, Minneapolis Lodge, July 27.
 Mr. Charles L. Schaeuble, former president of Hamilton Lodge, July 11.
 Mrs. Henrietta Rich, Besant Lodge (Seattle), July 30.

Marriages

Miss Esther Frederickson and Mr. Jarl B. Oster, Detroit Lodge, in June.
 Mm 3/c C.B. Wm. W. Fulford, Daytona Beach Lodge, and Miss Ann Howland, May 26.
 Miss Vera M. Schultz and Mr. Jack Bruce, Milwaukee Lodge, August 7.
 Mrs. Marian R. White and Mr. Edward Ronald Robinette, August 12.

Book Reviews

THE MYSTERIES, by E. L. Gardner; Theosophical Publishing House, London; 65c.

A search to find some trace of those original Mysteries far ante-dating the sacred rites of Egypt and Greece, mysteries "away back in the mists of prehistoric time"—the search, and the partial success of that search, prompted this book of forty pages wherein the student will find a sort of celestial stage set, and the audience-actor, Man the God.

Mr. Gardner, on the hypotheses laid by occult tradition, sees mankind as a whole as passing "from the adolescence into an adult maturity." He traces man as emerging from Man the Archetype, an emanation from the Solar Lord. He shows him moving with sacrifice on the down-curve into matter, shedding abroad into the fire-mist "virile sparkling flashes of flaming 'dust,' destined to germinate and develop as bodies for younger kingdoms of nature—all Archetypal Man's descendants, not his ancestors." He shows the human body as having completed the involutionary arc of its descent, from the rarest fiery ethers to dense physical material—"the work of numberless human incarnations." And as he says, "the upward, returning, arc has begun."

With dramatic vigor the author outlines the projects of Man in his journey down the ages, as recorded by tradition. He shows how the Ancient Mysteries interpreted Man and held forth the promise of Man's purpose and ultimate goal—even down to this Kali Yuga of Time, the dungeon point of forgetfulness; then onward and upward into the planes of spiritual freedom.

The main divisions of the text are as follows: Occult Tradition; The Mystery Record; The Technique of The Mystery Record; Act II; The One Life. The book is well worth study,

and offers wide field for the intuition, as well as for the reason.

—M. M. M.

THE MASTER KEY TO HAPPINESS, by Joseph Pang Way; foreword by C. Jinarajadasa; Theosophical Publishing House, London; paper 50c.

In this slender little volume the author presents, beautifully and concisely, the fundamental principles of Theosophy as the basis for his "Key" to happiness. Through the plan of evolution by cyclic progression, the law of rebirth, and the law of cause and effect as applied to man in relation to the various planes of nature, the writer leads us to realize that the degree of happiness to be attained in this life, here and now, depends only on the degree of control exercised over one's own actions and reactions to external conditions and events.

Especially interesting is the classification of mankind according to a dominant or key note. In the chapter on "Physical Harmony" this division is used to distinguish foods and therapy recommended for the four types. It is shown that harmony on all the planes, including the physical, is an interdependent relationship. Quotations from many sources, Theosophical and others, are embodied in the text and references for additional reading follow each topic.

Advice contained under the topic "Enjoying the Moment" is valuable in this age of prevalent rushing about in search of pleasures. An understanding of true recreation serves to obviate the nervous tensions which may otherwise accompany changes in orientation and consciousness.

In his foreword Mr. C. Jinarajadasa gives a personal note of introduction to the author.

—MP

It has sometimes seemed to me that we don't need the Four Freedoms but only one Freedom—Freedom from Humbug. The supreme modern humbug is that the mere possession of facts is a good excuse and justification for dispensing with principles.

—LIN YUTANG, *Between Tears and Laughter*

Recommended Reading

THE MYSTERIES—E. L. Gardner

Paper, \$0.65

A search to find some trace of the original Mysteries was prompted—and its partial success has led to this description of the approach and its result.

KRISHNAMURTI'S 1944 OJAI TALKS—Jeddu Krishnamurti Paper, \$0.80

Authentic report of ten talks.

PATHWAYS THROUGH TO SPACE—Franklin Merrell-Wolff Cloth, \$3.00

A personal record of transformation in consciousness with universal application and significance, dedicated "to those who, having found the emptiness of life external, hunger for the life that is everlasting."

MAGIC GARDENS—Corinne Heline

Decorated Boards, \$2.00

A symbolic rendering of angelic communion with men through the medium of flowers.

THE PEDIGREE OF MAN—Annie Besant

Paper, \$1.25

This study of man's three-fold origins is based upon and follows closely the more fundamental work, "The Secret Doctrine"—a running commentary on some of the most vital parts of that work.

PERSONAL MEMOIRS OF H. P. BLAVATSKY—Mary K. Neff Cloth, \$3.75

Rich in the details of "H P B's" adventurous life. Madame Blavatsky never set herself to write her autobiography, but she did in letters, personal journal entries and other records which the compiler has arranged in proper sequence.

ALL DOGS GO TO HEAVEN—Beth Brown

Cloth, \$2.50

Dramatic, patriotic, gay, mystical, wistful, tender and revealing. The dogs you meet here at the cemetery live a life more real and thrilling than any life on earth. They speak to say there is no death—there is only life in another form. A book in its 7th printing, for children and adults.

THE THEOSOPHICAL PRESS

WHEATON



ILLINOIS